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WEEKLY REVIEW.

—The *Statesman* rsmarks as follows upon the Rev. Mr. Rivington's recent lecture in Calcutta, noticed in our last:

We have only one other point to draw attention to. Mr. Rivington, as will be seen from the brief report we gave of his lecture on Friday evening in the Free Church Institution, has admitted the divine inspiration of portions of the old Hindu scriptures. With only a brief summary of his lecture before us, we do not know how he defined "inspiration," or if he really is prepared to admit that the inspiration of the Vedas is the same *in kind* as that of the Hebrew scriptures. If he does grant that, and on that basis is willing to admit that the earnest Hindu, Brahmo, and Christian are all pupils of the same great Teacher, though on different "forms," so to speak, or at different stages of advancement, he has shown a liberality which, especially in a clergyman of his school, we should not have unexpected. In whatever sense he used the word, we discern here, again, the pupil of the great missionary apostle who met the Athenians on the common ground of children of the same divine Father, and appealed to their own writers in support of his position. If this was not mere strategy, but an honest admission of the divine inspiration of portions of the Hindu scriptures, Mr. Rivington's future work as a religious teacher among educated Natives will be worth watching with the greatest interest; but he must not be surprised, or impatient, if he find that just as he claims the right of discriminating between inspired and uninspired in the Vedas, so the Hindu and the Brahmo will insist on their right of discrimination in regard to Mr. Rivington's canon of Holy Writ. If the inspired and the merely human are not mixed up in the one collection of writings, how is Mr. Rivington to convince the educated Native who knows something of modern criticism, that there is no such admixture in our own Bible? He has begun well; but if he is bent on bringing about a further approximation between his own belief and that of the Brahmos, he will find that he must make far greater concessions on his side than he has yet dreamt of.

We are constrained to differ from our contemporary in the opinion that there is any thing in the words he is commenting on that resembles the course pursued by the Apostle Paul when he reminded the Athenians of something that their own poets had said. Nothing is more common or more natural, than for missionaries to refer to admissions of the folly of idolatry contained in some of the books of the Hindoos. But when a preacher tells a Hindoo audience that all the essential truths of Christianity are contained in the Vedas and that these are inspired, he certainly diverges from the course pursued by the Apostle Paul as widely as possible. Although Paul speaks of becoming all things to all men, the facts reported concerning his methods of procedure show that there never was a Christian teacher more free from every taint of Jesuitism than he. When among the Jews he fully recognized the divine origin of their laws and institutions, and after winning their confidence in this way, he went on to show that these very laws and institutions pointed to Jesus as the Christ. When he was among the Greeks he delighted to show that the religion of Christ made no distinction between the various nations, but offered salvation to all and upon the same terms. We have specimens in the Acts of his addresses to these different classes. As for the Vedas and their inspiration, the inspiration which they most strenuously insist upon is that which is caused by potations of the Soma-juice, and it is really all that is demanded by the major part of their contents.

—We acknowledge receipt of the Report of the Girgaum C. M. S. Mission Church, Bombay. It is brief but satisfactory and shows that there is a good measure of life and Christian activity in this church. Happily, the strength of the people and pastor is not wasted upon religious gewgaws and church adornments and ceremonies, but is given to the building up of the people in faith and love. In the Sunday school there is an average attendance of 49 scholars; in the branch school, 22; in the Marathi school, 19. The present pastor of the English congregation, the Rev. Mr. Squires, has suffered very much from ill-health since his arrival in December, which has been a matter of great trial to his flock as well as to himself; but we believe the attendance at church was never better than it has been during these months. The Rev. Messrs Carss and Jani Ali have rendered valuable assistance.

—We have received a pamphlet containing nine lectnres by Geo Atkinson Esq. Serjeant-at-law, delivered some time ago at the Wilderness, Mazagon. It is no easy task to give an account of these lectures, and we avail ourselves of the notice by the *Bombay Gazette*, which will be found in our Epitome. There is just one passage in the lecture on Ritualism which we feel called to remark upon.

"Heaven forbid that I should be thought to speak disrespectfully of the church of Rome. She is our mother-church, and we are her offspring,—rebellious in her sight, no doubt, but we are her off-spring still. By our separation from her, a separation in which both were much to blame, she has not lost her claim to our esteem. She has a prescriptive title to that, if to nothing else. But to this new church of the Modern man-Ritualist no such right in any way belongs."

Now we do not believe that there would have been this Ritualistic movement in England if it had not been for the respect and esteem paid by many to the Church of Rome. Is the church of England a daughter of the Church of Rome? Christianity had been introduced in Briton centuries before the despatch of Austin by Pope Leo. The Ritualists are quite content that their opponents should abuse them, so long as they speak well of the church of Rome, because this laudation helps forward the cause they have at heart. And without a question, the Ritualistic portion of the Church of England are much better entitled to speak of the Church of Rome as their mother church, than the evangelical portion are.

—We have heard of cipher messages, by means of which a word is made to signify what would require a long sentence to express fully. It would appear that there are such things as cipher prayers in the Church of Rome; at least we thus understand an extract from the *Catholic Examiner* in our Epitome. The faithful are enjoined to pray for the extinction of all heresies, the conversion of errorists, unity among Christians &c, and are then told that five repetitions of the Paternoster and Hail Mary will suffice for this purpose.

—From the Report of the Mission Hospitals and Dispensaries in S. Travancore connected with the London Society, in charge of Dr. T. S. Thompson, we learn that 20,134 patients were treated last year, 2,915 of them being surgical cases: some of the more remarkable cases are mentioned. Open-air preaching and addresses at patients' houses have been conducted. There are training classes for medical mission students, besides a Catechists' class and a class for women.

—The English Church Union had a meeting in Oxford in March at which a petition to Convocation was read and earnestly advocated.

"To protect the sacred buildings of the Church of England from the desecration to which they are now liable by the celebration therein of the so-called marriages of divorced persons, whose real husbands or wives are now living. Your petitioners would humbly submit that as our blessed Lord expressly declares that, 'Whosoever marrieth her that is put away from her husband committeth adultery,' Luke xvi. 18., it is a grave scandal that marriages, which are described by our Lord as acts of adultery, should be celebrated in buildings which had been consecrated and set apart for the worship of God."

Our blessed Lord expressly declares in other places that what he says in the one passage quoted does not apply to those who have been divorced on account of a violation of the marriage vow of fidelity. It seems strange that clergymen should shut their eyes to what runs counter to their own notions.

—We cannot learn from the report of "the Sabath Leper Asylum" who issues the report or with what Mission, if any, it is connected. Its principal support seems to have come this last year from Mr. W. C. Bailey, well-known for his interest in behalf of this wretched class of persons. Out of the 69 inmates of the Asylum 30 are supported by funds supplied by him. Nine lepers were baptized last year and several others are applying for baptism. When it was proposed to these poor lepers that they themselves should support a leper, they en-

tered into it with the greatest ardor and immediately made up the amount needed for the first month. Singular illustration of the principle 'It is more blessed to give than to receive.'

—Into the Swiss lakes, as into all other waters surrounded by and traversed by a numerous population, there has descended year after year, and century after century, all sorts of objects, the work of men's hands. When the waters of one of these lakes is abnormally low, some of these objects come to light, and it is rather amusing how science precipatates herself upon any thing of this kind, and cries out 'the age of bronze,' 'the age of stone,' 'the pre-historic period.' And the less there is about the thing to show by whom it was made, the better it seems to answer the requirements of science so-called, as the greater scope is thus given to the imagination and to antiquarian genius.

—Why little children, about to partake of the Communion, should be muffled up in veils and made to carry lighted tapers in broad daylight, as is the case in the church of Rome, we see not. A sad fatality was very near taking place in a church in Poona; a little child has been sadly burned; and we think it would be well for the church authorities to have done with such dangerous performances for which there is certainly no scriptural sanction.

—It is to be hoped that some satisfactory information will be given as to the cause of the death of Ibrahim Khan, the elder brother of Yakoob Kan. He was lately imprisoned and is now reported dead.

—There is scarcely a minister of the present day whose sermons have been more read and admired than those of Dr. Talmage of Brooklyn. He has apparently felt it his duty to denounce with great earnestness a good many things that are entrenched in public favour, and has come down upon them with so much power that no small measure of wrath has been stirred up on the part of those who were interested in upholding these. He has spoken in strong terms of the abuses of the public press, of the theatrical and other amusements of the day, and has exposed the horrible baits laid for the corruption of the young in places like New York. He is now or was last month on trial before the Presbytery of Brooklyn, on charges of falsehood and dishonesty. We have read the report of the first week's investigations. Dr. T. was formerly editor of the Christian at Work, and withdrew in Oct. 1876. It is alleged that the manner of his withdrawal was an injury to the proprietor.

—We are favoured with the Report of the Free Ch. Mission in Western and Central India. The endeavour to secure the co-operation of the four Presbyterian Societies in Western India, in the Missionary College now under the exclusive care of the Free Church, has not as yet brought forth fruit. There has been no falling off in the attendance of students in the College division or in the School division. Four separate Bible classes are conducted every morning, one with each class of the college students. No indisposition to engage in this study is shown. In the teaching of some subjects all the missionaries take part. Mathematics and Logic are taught by Mr. Mackichan, History and Political Economy by Mr. Blake, English by Mr. Grieve, and the department of Natural History is committed to Dr. Macdonald. A detailed account of the curriculum is given in the Report. There are six Native students in the College. Donations for a Physical Laboratory are solicited. There has been a Sabbath evening Lecture to the students, and Mr. Mackichan has a Sabbath morning-class. The female boarding-school for orphans and Native Chr. children who have no other suitable home, has 40 boarders. It is now under the care of Miss. C. E Paterson. We lately had occasion to notice the excellent female schools under the care of this Mission. There are also several schools in the Concan within easy reach of Bombay. Mr. G Rughoonath gives an encouraging account of evangelistic operations carried on in Bombay and the neighbourhood. Some remarks of a strong-minded Hindoo lady are given with this observation: "Though men may pretend to find complete satisfaction in blank nihilism, the higher instincts of woman will not be satisfied with absolute skepticism." The work carried on among the Beni-Israels is thought (and justly), to have done much to elevate this class. A good account of the medical mission at Thana under Mr. Lazarus Abraham, is given. Patients treated last year, 5.412. The Native church in Bombay is under the psstoral care of the Rev. Dhunjibhai who, by the by, completed on the 1st inst. the 40th anniversary of his coming out on the side of Christ. We hope shortly to resume our notice of this report.

—The Supreme Government have asked the Bombay Government to take the opinions of experienced and well-qualified gentlemen, European and Native, as to the best way of relieving the indebtedness of the ryots. We do not belong to the category mentioned, but we have an opinion to the effect that so long as the custom of early marriages with extravagant expenditure, continues, any relief that may be provided will prove of a very evanescent character. We have lately had evidence that some fathers have actually sold themselves into serfdom for a term of years, to obtain money to marry their offspring in the usual style. The greatest secular boon that could be bestowed on India to-day would be an Act absolutely prohibiting early marriages. There can be no injustice in decreeing that only those who are marriageable shall marry. If Government have not the moral courage to grant this great boon at once, they might regulate the matter of marriage expenses by the means and position of the individual.

—"Read the Gospel from beginning to end" says the *Indian Mirror* "and you will find that a belief in superhuman manifestations is no where insisted on." Our contemporary cites an article in the *Contemporary Review* by the Rev. J. L. L. Davies, who is probably a clergyman of the Theodore Parker school. Mr. Davies says:

Jesus called and won the sons of Jona and the sons of Zebedee without the use of mighty works. The most forward of these was Simon. Impulsive and affectionate, but wanting in stability, with as little as possible of the critical and suspicious temper in him, Simon Peter has the honor of holding the foremost place in the acknowledgment of the true nature and character of his Master. "Thou art the Christ the son of the living God." "Blessed art thou, Simon Barjona," said his Master, when he had made this confesssion. But how had he been convinced that Jesus was the Son of God? Was it through a severe scrutiny of the miraculous element in his works? The Lord's answer is, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." No one who understands anything of our Lord's teaching will doubt that he refers in these words to the drawing and revealing power which the heavenly Father put forth in spiritual action upon the consciousness of the penitent and loving disciple.

What could miracles do to create the faith which Jesus desired? Nothing at all. They might make men wonder; they might stimulate hungry and ambitious desires; but it was not in their nature to generate repentance, or the desires for righteousness, or love.

At the beginning of his ministry, our Lord said: "Except ye see signs and wonders ye will not believe." And he justified the people in not believing apart from such testimony, in the words: "If I do not the works of Him that sent me believe me not." Again, "If ye believe not me believe the works." Again, "If I had not done among them the works which none other man did, they had not had sin." When John the Baptist sent unto him saying, "Art thou he that should come, or look we for another, he said nothing, but wrought before the eyes of the messengers a number of miracles, and then bade them go and tell John what things they had seen. He delayed going to the succour of Lazarus, and let him die and be buried, and then said to his disciples "I am glad for your sakes that I was not there, to the intent ye may believe," i. e. when they should see the miracle of his resurrection. "Him hath God the Father sealed," said our Lord, referring to the miracle of the loaves. Peter, on the day of Pentecost, full of the Holy Ghost, said to the Jews: "Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs." The miracles of the New Testament are every where spoken of as God's testimony to Christ. The question among men was this: Is he the Christ, the sent of God, the Saviour of the world, entitled to implicit obedience on our part? and under the circumstances nothing less than miraculous works could certify them that he was what he was declared to be. Before the Sermon on the Mount is recorded, we are told of his wondrous works: See Matt. iv. 23,24. It seems absurd to argue that Christ did not ground his right to be received as a teacher from God on his miracles, because every body did not believe and because the disciples did not at once get spiritual views of him, and that the Spirit of God was necessary to give them spiritual perceptions of his character and mission. Miracles are of the nature of proof and constitute a reason why men should give all heed to the things declared to them by him who is thus certified, but they do not change the heart. Though our Lord had wrought so many miracles before them, yet the rulers of Jerusalem believed not on him; they had their own way of accounting for the superhuman works, just as many writers in these days who are not willing to submit fully to Christ, have their own way of dealing with the statements made on this point. So far from discrediting the miracles they simply show how far they are from full submission to Christ. The remark that miracles cannot generate repentance or love is as gratuitous and irrelevant as any thing could be. Whoever pretended that miracles produced these results? It is one thing to prove that a certain person has a right to reign and an-

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other thing to inspire men with a spirit of loyalty; but the first is none the less necessary. On the supposition that Christ had a mission of very great importance, that God was very anxious that men should be saved, that men are unwilling to relinquish their sins, it appears that a loving God would give miraculous attestation to his message.

—What we have cited above from the *Indian Mirror*, shows that the eulogies of Christ in which Mr. Sen lately indulged, were all in honour of a Christ of his own fancy. The warp and the woof are not more closely related to one another, than the miraculous works of Christ are with his moral teachings. Let any one go through the Gospel of John and see how the discourses spring out of the works. And the miracles of Christ are not mere wonders; they express great moral truths. And when we consider the free and easy way in which these critics treat the doctrine of Christ, we seem to understand why they have this repugnance to the miracles. There is a connection between the strength of the proof and the inviolability of the teaching and the privilege of neglecting the former is contended for, because there is the desire to take liberties with the latter.

—We have received a pamphlet containing a short obituary notice of Kallawa the wife of Bhimappa. The latter was converted at Belgaum while attending one of the schools of the London M. Soc. He was forsaken by all his relatives, including his wife, who considered herself a widow. After a while, however, as he was willing to receive her, she returned to him with the consent of her relatives. She was afterwards baptized, but it was not till sometime after that she was really converted. During the last years of her life she was an invalid; but very sweetly submitted to all her sufferings and adorned the doctrine of God her Saviour. The notice is written by one who reeeived Christian kindness from her and is a tribute of gratitude.

—Yakoub Khan has judged it better that he should come to the English than that the English should come to Cabool. He is now in Gundamuck and is discussing terms of peace with Major Cavagnari. It is very much to the credit of the English that the ruler of Cabool should throw himself into the midst of the invading force without the slightest apprehension that his personal liberty will be endangered by it. This fact must powerfully impress the inhabitants of Affghanistan.

The Bombay Guardian.

SATURDAY, MAY 10, 1879.

CONVERSION AND INFLUENCE.

The feeling that found expression in the words 'Am I my brother's keeper,' is a very common one among men. They refuse to condemn themselves for any harm that may come to another which they might have averted but to avert which it would have been necessary to make special efforts or sacrifices. For instance, a man fell among thieves and was left spoiled and wounded by the road side. The priest passing that way saw the man, and in his own heart blamed doubtless the men who had brought him to that sad pass; but he did not see that he was to be blamed for not coming to the help of the poor man. This is the common sentiment with regard to an immense amount of wretchedness in this world. The merchant thinks he is irreproachable if he meets his acknowledged pecuniary obligations, and refuses to consider himself responsible in any degree for the misery of the poor creatures inhabiting the neighbouring hovels. But the Bible says: he "that knoweth to do good and doeth it not, to him it is sin." Every man's responsibility is as his ability, and his ability cannot be understood without considering what possibilities are lying dormant in him. Every man is bound to do for the amelioration of this world all that he, *plus* God, could do. This is a startling statement to make, but it is undeniably true. The Gospel which God offers to every man ensures to him the power of God for the advantage of his fellow-men to the utmost extent allowed by his opportunities. If among those who read these lines there is one who is still in his sins, living unto himself, we would have him understand that he is, in the sight of God, responsible to do all that he could accomplish by becoming a devoted Christian and availing himself to the utmost of the promises of God. Perhaps you remember some one who formerly walked with you in the broad road of self-will, and who becoming converted, entered upon a life of great devotion to God and to man, and is now exercising a very blessed influence on his fellow-men. You have in him an illustration of the fact that there are unthought of possiblities locked up in every life. He who knoweth all things sees, when he looks at you, not merely those powers of which you are conscious, but all those potentialities which would become yours through faith in Christ. And thus the Judge of all mankind sees in you not merely those sins which trouble you, not merely those breaches of unrighteousness which men take knowledge of, but the failure to clothe yourself with all the powers brought to you in the Gospel. In the Scriptures we have biographies of many who, entering on a life of faith, saw expanding before them opportunities of usefulness the improvement of which made them the benefactors of their times. The sentiment, 'Am I my brother's keeper?' was in the hearts of the brothers of Joseph. Joseph had no greater desire than to be his brothers' keeper, in the sense of promoting their welfare. He gave himself to God; and though for a long time it seemed that the principle that actuated his brethren was the more successful one, and though it seemed as though there were nothing but trial and sorrow for him, he at length was made the means of blessing not merely his brethren but millions of others. And herein we have the true solution of the misery that so prevails in this world. Let men trust in the living God and make themselves over to him to be used by him at his will, and it will be seen that there are forces for good in this world quite equal to the exigencies of the world, if men would consecrate them. The rich man whose granaries were bursting with the gathered harvest, died as a fool, because he had not understood that all this had been bestowed not for himself merely but that, guided by the word of God, he should be the almoner of God, and save the starving multitudes. Yes, dear unconverted fellow-man we would have you understand that God has a most honourable mission for you, an exalted privilege, that of coming to the help of your fellow-men in the place where you now are or in some other. God can make even of you a new sharp threshing-instrument, wherewith you may thresh the nations. If you are not affected by the thought of your own danger, we would bring this thought before you. The destinies of many hang on your destinies. Say not it matters little how I spend my life; it matters greatly; you cannot say how greatly. It may be that even if you give yourself to God your life would flow on quietly; but you may put in motion influences that will still flow on among the families of man; you may do acts or speak words that shall survive you and accomplish thereafter some very grand results.

INTERNATIONAL BIBLE STUDY.

May 18th, 1879. *Psalm* I. 1—6.

You are setting out in life. The world is before you. Which of the thousand different paths shall you enter? You have but one life to live upon the earth, and how important is it that you should not make a mistake. It is evident that many do mistake. Their countenances distinctly proclaim that they are without satisfaction. What an exceeding pity that a man should blunder by entering the wrong path, and afterward spend all his powers in just getting further forward in that wrong path. If some good fairy would appear and let a body know which is the very path that he ought to pursue in order that he may get the best of his life and its opportunities! But if a fairy were to appear, how are you to have it certified that she is a good fairy, and that her counsel can be relied upon? Now there is not the slightest occasion for expressing such a wish. One whose word can be absolutely relied upon draws near to you and offers to show you the very path in which you shall accomplish the best destinies of your powers. It is not the Pope; with all his infallibility, he has not been able to obtain for himself satisfaction, but is heard complaining of his lot as bitterly as any of the sons of men. God our Creator, speaks to you and offers to show you the only path in which you can safely and successfully walk. Surely, no one is so competent to tell you what to do with your powers as he who gave them to you. He tells you who is blessed and who shall continue to be blessed. First he tells you what this man who is blessed does *not* do: he does not walk in the counsel of the ungodly, stand in the way of sinners, or sit in the seat of the scornful. The people who are setting at nought the will of their Creator and the laws of their own being, are certainly not the persons whose counsel or example or society can be of use to the young man or young woman who wishes to do with life what they will not repent of having done. They have turned their backs on the will of God and every step takes them further away from God, and it is plain enough where such a path can lead. But these are praised and honoured among men, and when we refuse to be guided by them, we arouse the indignation of the world. For every man who has been induced by fear or otherwise to follow them,

resents exceedingly your protest against their guidance. Upon the cornices of the palaces of the God of this world is written in characters of electric light, 'cursed is the man who walketh not in the counsel of the majority, who standeth not in the way of those whom society approves, and who sitteth not in the feasts of the self-sufficient.' But the devil is a liar from the beginning, and his cursed is God's blessed. We have heard what the man who is blessed of the Most High does *not* do; let us now learn what he does do. His delight is in the law of the Lord, and he meditates therein day and night. To say that his delight is in the law of God, is to say that he delights to do all that God requires of him. The law of God in that day, was yet growing, and no one could tell what would be the next thing required. But the man who is blessed is in a state of reconciliation with God, and is satisfied that nothing will be enjoined but what will be for his good. The first step towards blessedness is then the step by which a person enters into reconciliation with God, receives the forgiveness of his past sins, and gets his heart changed so that he is no longer led captive by the magnates of this world. He does not cull out of the Bible a little book of promises, neglecting the commands; he is convinced that there is just as much of divine blessing in the commands as in the promises.

Others demand dates, peaches, fruit of some kind that they may put into their mouths at once; they reject with scorn some seed that is offered them, saying, it is not good to eat; but the reconciled man is well content to take the seed; it looks plain, forbidding, useless; but sow it and see what will come of it. The seeds of the trees of paradise bordering so grandly the river of the water of life, are planted now in the life of the man who walketh in the counsel of the most High. The man himself becomes a plant of righteousness, and there is healing in his unwithering leaves. The *gool mohur* tree is in flower this month and appears as though the gold of heaven had been showered upon it; but it does not bring forth fruit, and its glory is transient enough. But the Spirit of glory and of God rests upon the Christian; even now his fruit makes many glad; the eating of it helps them to set their affections upon things above. The ungodly are like chaff; the wind of death is driving them away from the only places for which they have any taste, at the rate of thousands every hour; the ungodly are they who do not delight in the law of God, but in their own will; if they read the word of God, it is as a penance and they have a feeling of relief when they get to the end of the chapter. They refuse to find the love of God in the law, and in the Gospel, and they will find his indignation there, and meditating evermore therein shall only find new depths of that indignation.

"MY FIRST CAMP MEETING."

The meeting at Lanowlie to be held during the Easter holidays of 79 had been announced for some time and the descriptions given of the previous one made me very desirous of being at this. It was with mingled feelings of expectancy and curiosity that I set out for the meeting and I thank God for having directed me to it.

Our party reached Lanowlie on the morning of Good Friday. Five minutes' walk from the Railway Station brought us to the woods and after walking about 150 yards along one of the two or three paths that intersect them we were in the midst of the camp. The scene was a stirring one. The lovely woods and leafy trees, with grand old creepers, the songs of birds and delicious mountain air all contributed to thrill one with joyous emotion, but deeper feelings were aroused as we wended our way to one end of the camp, passing some 20 tents in our progress. The sight, here and there among the trees, of an individual alone with God's word, together with the knowledge that the occupants of the tents we saw had met with the express purpose of worshipping God in the "beauty of holiness," produced a thawing sensation which dissipated the chill of worldliness and drew the soul ont after God. One's heart was made impressionable and the first influence brought to bear upon it was brotherly love. Immediately upon our arrival a kind brother and sister (strangers to the majority of our party) cared for our bodily necessities and having been refreshed through their thoughtful kindness we were ere long mingled with the brethren and sisters in the preaching tent (or more properly shamiana, for it had no sides). Here the impression above mentioned was deepened, and as the service went on the presence of God's Holy Spirit was manifest. A brother was led to confess, and seek pardon for, a matter wherein he had erred toward others and thus was removed what might have proved a "root of bitterness" and hindered the working of God's Spirit. The characteristics of this first service it was my privilege to join in were humility and love, and these graces were poured out in abundance throughout the meeting.—Love to God for His wonderful goodness in allowing so many of us to meet under such circumstances of blessing seemed to fill each heart, and found expression in the thanksgiving rendered to God by various brethren and sisters, at different services, and more especially in the "glad hymns of devotion" that went up from the camp day by day, between the intervals of service, almost continuously. These "songs of Zion" mingled with the songs of birds and ascended a "sacrifice of praise"—the tribute of glad hearts. This love to God found expression not only in these ways but also in the love manifested to the brethren and sisters. Here were met a company of some 2 to 300, the majority of whom loved the "Elder Brother" and for His sake loved each other, and being untramelled with any conventions of the world we were enabled to rejoice fully in the liberty wherewith Christ has made us free. No one who entered into the spirit of the meeting can say that this liberty was used as a "cloke of maliciousness." Rather was the opportunity seized to shew toward each other the love entertained for our common Lord and Master and thus fulfil the new commandment. As this love overflowed our hearts became enlarged and our sympathies went beyond the camp to the members of various gatherings that were represented and they were remembered before God—also the many brethren and sisters who could not be with us but who, we knew, were seeking in other places the special blessing we had met to pray for and to receive by faith. Yet more were our hearts enlarged and we lifted up our voices on behalf of "all those that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."—Still did our sympathies expand and the whole world was included in our petitions, —the ungodly of all nations and specially the heathen of this land were the subjects of earnest pleading with God. Nor was this pleading vain, for, irrespective of the blessings that have accrued to those prayed for, or will do so, in answer to these prayers—those who were thus exercised received a rich blessing in that their love to God, sympathy for their fellows and conceptions of God's power were enlarged.

The meeting occupied from Thursday 10th to Tuesday 15th April, both days inclusive, and as a brother there expressed it "the tide seemed rising all the time." The love of God was more and more shed abroad. Each day had 3 public services, 7 and 11 a. m. and one in the evening, besides special gatherings of sisters, children and vernacular speaking brethren. These services were all "times of refreshing" and it was hard to break up on Tuesday evening. The last service was specially blessed to many, for the testimony of some who glorified God for blessings received was helpful to others who till then had not come forward publicly to express a sense of need before God, and seek the sympathy of those present. The effect of this coming forward for prayer was very remarkable in some instances. Though the mere act has no virtue, still the confession of renunciation of the world and desires after Christ which it involved, seemed to loosen fetters and free the spirits of brethren and sisters who were then enabled to "confess with their mouth the Lord Jesus" and who, with God's help, will glorify Him in their lives henceforth.

A noticeable feature of the meeting was the absence of extravagant emotion, though deep feeling was evidenced on all sides. A spirit of earnest consecration to God pervaded the services and this will doubtless bear fruit in the various cities and towns among which the brethren and sisters are now distributed. A sense of God's nearness and readiness to bless was also borne home to many hearts in a way that cannot but in future tend to greater definiteness and reality in prayer. Another result of the meeting is a spirit of sympathy between brethren and sisters before unknown to each other, and possibly more cordial relations between those previously acquainted,

The meeting was an emphatic refutation of the reproach sometimes cast upon Christians that the service of Christ demands asceticism and destroys pleasure. It is doubtful if any of the thousands in India who left their homes for Easter holidays, "enjoyed themselves" more than did the followers of the Lord who were collected at the Lanowlie camp meeting. The woods of that mountain station are an Elim to which some pilgrims will look back and thank God for the privilege of having been there during this meeting. The remembrance of blessing received there will call to mind the love and power of God and cheer them as they realize that God's mercies are not confined to time or place, nor does their experience depend on the number seeking them.

To some the Camp meeting" proved the "gate of Heaven" for here they were led to see their lost estate and the glorious salvation Jesus has wrought for them and were enabled to lay hold by faith on "the gift of God."

"The six days' meeting" is one much to be remembered by all who were there and I for one cannot sufficiently express my gratitude to God for the privileges enjoyed there. Not least of these privileges were the earnest messages of those who told us words whereby we may be saved.

ONE PRESENT.

REMINISCENCES. XVIII.

WE propose to move on a little faster in the transcription of the journal kept by Homunculus in 1837, leaving out certain adventures that were best left in the dark waters of Lethe;

Left Frankfort, June 30. Mentz. Bingen. We made some excursions from this place to obtain the best views of the Rhine. There is here a ruined tower, in which Henry IV. is said to have been confined by his son. A trap-door in the roof of his dungeon is shown. Why knew I not this before? [H. had written a tragedy entitled Henry IV. of Germany.] Lovely ride by the side of the river to Coblentz. Disappointed in the scenery. I never had ex-

pected that the Rhine would compare for natural scenery with the Hudson ; the accessories of vineyards and ruins, its antiquities, associations, legends &c., are the Rhine's superiority. Still, it is a very beautiful river and I would linger long here some day. Cologne, Aix la Chapelle, Liege, Brussels. Here we stay a week or two. I pant for Paris. While my ardour increases, my apprehensions of disappointment grow upon me. Have just read Vivian Grey. There are many excellent things in it.—Domestic things,—must they be forever renewing their sting?—But I will not encourage my thoughts. Sufficient for the day &c."

A notice of a visit to Antwerp follows. Two lines are devoted to the pictures of Rubens and many more to something not worth remembering except for humiliation.

"9. Leave Brussels to-morrow. My mind is sometimes unworthily occupied ; with longings too, which I would once have contemned. The desire of money. Money! I sometimes imagine that as a means it is the most necessary thing to happiness. But this does not come from my nature, and only from momentary, though often recurring despondency, occasioned by the sense of my dependence. But I will cease to despond and I will cease to curse.

"23. Paris. Arrived last evening. Have been happy ever since. I cannot find words to express the degree of admiration with which the various public edifices and other works inspire me. I now feel how much I have improved the last year. A thousand things which scarcely arrested my attention when I was here before, now fill me with wonder and delight. The Madeleine, the Bourse, the Arc des Triomphes, the Chamber of Deputies, I look upon with as much pleasure as though I had never seen them before. The Corinthian columns of the Madeleine are actually fascinating to me. The Paris-Royal, the Tuilleries, the Champs Elysees, how can a city be more ornamented? Paris is half Europe; but I feel that it is necessary to see the rest, to appreciate her excellence.

Another Lethean adventure occupies some pages. H. Little imagined when he recorded these things that they would some day be read by one who could discern all that was opprobrious in them, and that one himself. How many young men are trained by novel-reading and corrupt society to glory in that which should be their shame, and are industriously hanging the gallery of their youth with photographs, the faintest recollection of which will in after days be like the thrusting in of a sharp lancet.

"Went yesterday to hunt up my Cuban friend R. Met my old Roman friend F. [an Englishman with whom H. had become intimate in Rome. and whom he afterwards visited in England.]

"Have obtained information respecting my father's designs towards me. He said to my mother, 'George is now of age; I will give him half my fortune.' My mother opposed it saying, He will dissipate it. Give him half his portion now; if he spends that, the other will remain for him, and with his acquired experience he will preserve it better. Where is this half or quarter of the kingdom? When shall it be forthcoming? Never! He never can part with his money. Any thing but that. And then he complained of my want of confidence towards him. An old complaint. Is it natural for a child to repose confidence in a parent who is unconfiding? Confidence begets confidence."

H. must bear his share of responsibility for this unfortunate state of things, and can never forgive himself for his chilling and repelling manner toward his father, and his inappreciation of all that had been done for him. This thing had its root in pride, a pride that H. imagined was a virtue.

"I can but say that my mother's advice was shrewd. But my father's proposition was all talk. I know him." [It would not have been so if H. had conducted himself differently.]

"Read Bulwer's La Valliere. Trashy in general. Some poetical ideas but not happily expressed. The diction is inelegant, some of it coarse and vulgar. As a drama it is nothing. He has a good opinion of it himself ; d——s the critics and their virulent abuse. Oh how important it is for an author not to let the world see his egotism."

"Aug. 7. Established in winter quarters in the Rue Castiglione. I have a delightful little room in the corner of the house with a balcony which commands the Place Vendome and the Tuilleries. A fine place to smoke cigars and cogitate of a moonlight night. Have been to the Louvre. What a magnificent gallery! nothing like it in the world. I was actually giddy with delight when I got in the midst of the Italian school. I could not move my eyes without seeing a Raphael a Da Vinci, a Domenichino, a Murillo, a Titian, a Guido.——I must form some plan for my studies this winter.——Oh the inconsistencies of human nature, specially of my father's. Even after all that he and his family have gone through, he still has the desire of accumulating money. He this morning proposed to me to go into business in New York with his cousin, putting in on his own account a capital of $——and on mine one of $——I refused it on the spot, saying that I would live a beggar all my life, rather than go into business in New York. No words can express my indignation. [It was the father that had a right to be indignant.]

"Aug. 30. I have now a copy of the New Testament, and am about to read this work. It is perhaps ten years since I read it. I shall now determine whether I shall undertake the task I have sometimes proposed to myself, viz. the dramatizing of Christ ; not the vulgar Christ, but the God of my own imagination, who was fearfully tempted, but who triumphed in sorrow."

We may spare ourselves the unworthy criticisms that follow, as they were just the emanation of the same carnal mind that has prompted similar interpretations of the sacred incidents by Voltaire, Volney, Paine, Strauss and others. A specimen or two will suffice :

"About this time there was a preacher called John. He attired himself in a goat-skin and lived on sauterelles and wild honey, preached in the deserts and prognosticated a change and consequently became popular. Crowds came to him from all quarters, and were freed from the penalty of their sins by being immersed in water, an easy way to purchase proselytes. Jesus came to him to be baptized. John, either fanatic or politic, acknowledged him for his Lord and baptized him."

Like other infidel objections, these criticisms suggest many more difficulties than they profess to explain away.

"I have finished the evangelists and find that they will be of no use to me. Luckily the life of Christ is involved in utter obscurity until he reached his 30th year when he commenced preaching. It is probable that he followed his trade as carpenter until that time. However my Christ shall be no carpenter.

"There is no character more admirable to my mind than that of Mirabeau. He was a great man; a genius; and when I use the word genius, I mean something more than the world understands by it. I knew nothing of him until lately. I first read his 'Correspondence of Vincennes,' portions of which have rather an equivocal reputation, but all of which has inspired me with the greatest interest for this youth. I felt an exceeding desire to know something of the after career of this character, and reading Thiers I find him in the French Revolution sublime. I did not think a Frenchman could be so great. I am now reading his 'Memoires' by himself, father, uncle and adopted son, and they furnish me with the details of his history with which I was unacquainted.

It is truly remarkable that immediately after the ribald criticisms on Christ there should be this extravagant eulogy of one so stained with vice as Mirabeau. It seems almost like the work of an avenging providence saying, You do not admire the Son of God who was holy, harlmless, undefiled, and who tasted death for every man ; well, you shall have for your admiration one who was the very opposite of the Saviour. You turn from the light, you shall have your fill of darkness. How evident is it that the natural man discerneth not the things of the Spirit of God. That same record of the wonderful life and death of the Son of God which now shines in every verse with the radiance of the Godhead, then appeared to him unworthy of serious attention, nor did he dream of any better end to be accomplished by the Gospel than to suggest to him a subject in the treatment of which he might excite the admiration of the irreligious world.

THOUGHTS ON THE GOSPEL OF JOHN.

"Our friend Lazarus sleepeth." XI. 11. It is 'our friend;' our Lord makes himself one with his disciples. Lazarus was their friend because he was his friend; and his friend because he was theirs.

"He shall do well." 12. They could not understand why Jesus should think it necessary to go all that distance to wake a sleeping man.

"Then said Jesus plainly, Lazarus is dead." 14. He was really dead in the sense in which we ordinarily use the word; but inasmuch as our Lord intended to raise him again from the dead, he might properly be spoken of as sleeping.

"I am glad that I was not there, that ye may believe." 15. Because Jesus went not when summoned by the sisters. Lazarus died. It was a terrible hour not morely because it bereaved them of their brother, but because of the shock given to their confidence in Jesus. They were put to unspeakable shame in the eyes of all their neighbours because of their boldly-expressed confidence in the speedy succour of their friend Jesus, a confidence strangely disowned. It was almost as though Jesus had died along with Lazarus. How strange now to hear Christ say that he is glad at not having been there. This shows what an extraordinary value he sets upon faith. He seemed to be making havoc of the faith of the believers of Bethany, but it was in order that a faith of a higher order should take the place of the inferior faith now overthrown. And all this was just a preparation for his own death and resurrection. What happened in Bethany, was to be brought to mind when, two months later, he himself should die in Jerusalem, and the agony of Bethany, remembered in the hour of the agony of Jerusalem, should hinder the amazed disciples from losing heart altogether, inasmuch as it spoke of a possible resurrection.

"Let us go that we may die with him." 16. Bravely spoken. But when the opportunity comes, will you be ready, Thomas? Yes, you will have to die with him, in a sense different from what you now have in mind; as the corn of wheat falls into the ground

and dies, so you must die with Christ, die especially to your own virtue and strength and to the world, and ambition, and rising with Christ through the operation of the Spirit, become a different Thomas altogether.

"If thou hadst been here, my brother had not died." 21. She does not now say, thy friend Lazarus, he whom thou lovest; but simply my brother. These dreadful 'ifs' with which so many bereaved ones torment themselves and make war upon their own faith in God. When wilt thou learn, Martha, that the Lord doeth all things well?

"But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." 22. Dost thou really know this, Martha? Happy Martha! why this is far more than thou hast lost, in parting with Lazarus. Thou hast saved something out of the wreck: if thy faith in Christ's good will has been assaulted, thou hast held fast to thy conviction of his power at the throne of heaven.

"I am the resurrection and the Life. He that believeth on me though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die." 25, 26. These are among the most wonderful words in the Gospel and nothing was ever spoken among men, carrying more conspicuously the imprimatur of divinity. If a Paul or Peter or John had spoken these words, or any one else that ever lived, they would be nonsense words, words of Bedlam. He says to Martha, all that you look for in the resurrection you may find in me; he that believeth on me, participates in the very life that is in me Believing on me, your brother is not dead. though his body were to consume away in the grave. And there is no death for him who living, believes in Jesus. Wherein does this idea differ from that expressed in the immediately preceding words? The believer who has done with mortality, and has passed away from the world, still lives in the best sense, for God is not the God of the dead but of the living; all this is plain; but what means the statement now made that the living believer shall never die? Does it mean that true and sufficient faith in Christ will avert even that which is known among men as death? We know that in the last days men will cease to die; for the last enemy that shall be overcome is death. We shall not all sleep, but we shall all be changed. However this may be, we know that in a very important and blessed sense, the true believer has already passed from death until life, and the dissolution of the body is to him just a falling asleep. All that is dark and alarming about it has been abrogated at the cross. Let us bear in mind that these wondrous words are not mere words, but are immediately followed by an act that illustrates their significance, the resurrection of Lazarus.

NOTICES.

Received for the M. E. Church-building, Grant Road, from P. G. Rs. 10; from Mrs. B. for May Rs. 5; from G. B. for do., Rs. 5; from B. G. Rs. 10.

Prayer is requested for a young man that he may repent and seek the Lord and be saved.

Epitome of News.

Saturday, May 3.

—*Bombay Gazette*: A few months ago, it may be remembered, Serjeant Atkinson delivered a series of lectures at Mazagon, entitled "Ritualism," "The Church," and "The Creation," the latter subject covering so much ground that it extended over three lectures. They have all been recently printed in a convenient form, and furnish serious reading for more earnest minds—as the several subjects, indeed, will indicate. The learned Serjeant exhibits, as might be expected, much thought and great research; and his vigorous and trenchant English, of which he shows his mastery, makes these lectures most stimulating reading. It is not our province to enter into the controversy on the two first-named subjects, but we may remark that the author has rushed into the fray with Puritan courage and as a Knight Errant on the side of Protestant orthodoxy. Moved as he is by utmost earnestness in vindicating his most cherished ecclesiastical principles, he nevertheless displays his native humour and keen sarcasm in a manner to stir even his opponents to hearty laughter, while they at the same time will probably wince under his sallies of wit and strokes of polished banter. How strong and even vehement are the learned Serjeant's convictions on Ritualism will be gathered from the concluding paragraph of his lecture on this subject, which we here give:—

"Should it be the will of Divine Providence that this *Agitation Ritualistic* endure, let each and every member of the Church of England, as established at the Reformation, regard it as a visitation upon it for some grave offence on her part, and as a means of purifying her of some foreign festering element, whose presence, if not got rid of, might be fatal to her very existence; that an all-wise, an almighty, all-merciful Creator and Preserver of the universe has suffered the waters of our pool, like those of Bethesda, to be agitated, only to make them more healing to us afterwards. My dear friends,

"'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

I was a member of the University of Oxford when Ritualism began life (for it is the progeny of Tractarianism), and, having watched the *bete noire* from its conception to its development, take upon myself to caution you,—one and all of you,—as you value civil and religious liberty, never to come within reach of its deadly embrace."

As specimens of theological gladiatorship, and vigorous thought couched in noble English, we commend these lectures to our readers.

—Mr. Justice Bayley, High Court, has given judgment in the case of Dr. Dorabjee *vs.* Mr. G. W. Terry. The action was brought on account of damage sustained by valuable pictures belonging to the former, while in the hands of the latter. Judgment was given for the plaintiff for Rs. 1000, with full costs.

—An important Resolution of the Supreme Government is issued to-day, calling upon the various departments to make all possible reduction in expenditure.

Monday, May 5.

—Public press message; Simla, 3: "Yakub Khan has announced his intention of proceeding to the British camp in person for an interview with the British authorities, in order to ascertain by personal discussion whether friendly relations can be restored between the two Governments. He will be accompanied by several sirdars and councillors and a large retinue. It is understood that the Mustafi and General Daood Shah will accompany Yakub Khan, and that Shere Ali Khan Kandahari will remain in charge of the capital. Sirdar Ibrahim Khan, the eldest brother of Yakub Khan, has been placed in confinement.

4: Yakub Khan marched out of Kabul on the 2nd. He has sent Yahia Khan, his father-in-law, to look after affairs in Afghan Turkistan. The Jirgah of the malcontent section of the Zakka Khels has come in to Major Hastings at Lundi Kotal.

—A Calcutta paper records another attempt to de-rail the mail train. About 2 o'clock on Tuesday morning, the mail train struck an obstacle near the down distant signal at the Yamtara Station on the Chord Line, and fortunately brought up without sustaining any damage. On examination it was found three bridge planks, bound together by wire, had been placed across the line. The Bishop of Calcutta and Rev. Luke Rivington were among the passengers.

—*Catholic Examiner*: The Pastoral Letter of His Lordship the Bishop announcing the opening of the Jubilee in the Vicariate of Bombay was read on Sunday week. The three months during which the Jubilee will last in the Bombay Vicariate are May, June, and July. The five conditions to be fulfilled are:—firstly, to make a good Confession; Secondly, to receive worthily the Holy Communion, whereby the most intimate union between our soul and our Saviour is effected. Thirdly, to visit six times a church; and to pray during each of these six visits for the welfare of the Church and the Holy See, for the extinction of all heresies, for the conversion of all who live in error, for concord among all Christian Princes, for peace and unity among all the faithful, and according to the intention of His Holiness the Pope. Five times the *Our Father* and the *Hail Mary* will suffice for this purpose. Fourthly, to keep one day of fast and abstinence, provided the day chosen is not already by right a fast-day. Fifthly, to give according to each one's power and devotion an alms, to the poor or to some charitable institution.

—On Saturday afternoon, a crowded meeting was held in the Framjee Cowasjee Institute, Bombay, to adopt a petition to the House of Commons protesting against the abolition of the import duties on cotton. Speeches were made by Sir Mungaldas Nathoobhoy, (chairman) the Hon. Morarjee Goculdas, Mr. Nanabhoy B. Jejeebhoy, Mr. Nowrojee Furdoonjee, Mr. K. Telang, Mr. Narayan Khote, and Mr. W. M. Wood, and the petition was adopted.

—*Poona Observer*; Paunchgani, May 1: "I am glad to say there is at last every prospect of a good school being established here, and from a notice which was circulated a few days ago, I learn it is to be opened about the 15th of this month. The head master is the Rev. Mr. Young, who with his wife will conduct a boys and girls' school, teaching up to the Matriculation standard. It will be opened under far better auspices than has hitherto been attempted. Government will be asked to assist this school."

—*Lucknow Witness*: "We greatly regret to have to record the death, in this station last Monday, of Miss Alice Beilby of the Medical Zenana Mission. She came out about six months ago to help her sister, Dr. Beilby, by establishing a Training Institution for Native Nurses, but God took her just as she was about ready to enter fully upon this important undertaking. The few months she was permitted to give to India were months of hard, faithful work, whose fruits will certainly remain. Her last days, though somewhat clouded mentally by the delirium of her sickness, typhoid fever, were times of spiritual triumph, and unfeigned joy in view of the approaching transition. There is no disappointment in God's service. Whom He loves, He loves to the end."

Tuesday, May 6.

—In the *Watchman* is a long communication from the Rev. Geo. Patterson, Wesleyan Mission, Madras, from which we take the following: "In the whole of the Nizam's dominions

there are only two missionaries at work. These belong to the American Baptist Mission, and are working from Secunderabad in a southerly direction, so as to take in the country between Secunderabed and Kedmool, which last place is already one of their centres. To the west and north-west of Secunderabad there is a population of between 6,000,000 and 7,000,000 purely Telugu people, who are totally neglected. In addition to the need of native missions in Hyderabad, there is also scope and need for a Methodist cause amongst the English residents. Secunderabad is the largest military station in India, and, amongst the English soldiers stationed there, Messrs. Little and Burgess found ninety-nine declared Wesleyans. After a good deal of discussion the district meeting unanimously agreed that, providing the home Committee would sanction the extension, Mr. Burgess should be set free from his work in connection with the Theological Institution, and should proceed at once to Secunderabad."

Matters are hardly so bad as one might infer from this Report. The Am. Methodists have been in Secunderabed and the neighbouring places since 1874. The Free Church and the C. M. S. have missions in the N. W. part of the Nizamate. Still there is abundant scope for more missionaries, especially in outlying places.

—Madame Elizabeth Patterson Bonaparte, widow of Jerome Bonaparte, is dying of old age in Baltimore. Her age is 94. She is unconscious. Her two grandsons attend her.

—*Times of India*; Mandalay, 5: The Burmese know we do not intend taking action upon the past deeds of the King, and that we shall not move unless direct provocation be given. The Burmese are too wise to give this provocation. The king never appears in public, spending all his time in carousing with his immediate favourites, who form the war party. In consequence of the King's indifference to public affairs, power is gradually returning into the hands of the King's former ministry, who constitute the moderate or peace party.

—Miss Robinson, who is well known in connection with the soldiers' homes at the large garrison towns in England, suggests that much sickness and mortality among the women and children of homeward-bound regiments would be prevented if they could be supplied with warm clothing before they leave this country.

—*Deccan Herald*: In consequence of the general feeling of uneasiness prevailing in the surrounding districts, detachments of native infantry marched from Poona last night for certain stations, where they will be held in readiness to give assistance to the police at a moment's notice. We understand that one party has gone to Mahableshwur, another in the direction of Ahmednuggur, and a third to Tullegaum, and as each is accompanied by European officers specially selected for their smartness and intelligence, it is to be hoped we shall soon hear the last of these lawless gangs, who commit their depredations under the direction of a Brahmin named Wassodew Bulwunt Phadkey, for whose arrest a reward of one thousand rupees has been offered. This man, we are informed, was for a long time a trusted and pampered clerk in the office of the Military Finance Department.

—*Poona Observer*: "Whilst the celebration of the first communion was being administered yesterday morning it St. Xavier's Chapel, Poona, one of the tapers held by a little one came in contact with the veil of another which of course ignited. This so terrified the poor child that she immediately made for the door whilst her head was almost enveloped in flames, and but for the presence of mind and timely aid rendered by a couple of nuns, assisted by Mr. Napoleon Xavier, the poor child's fate would have inevitably been a sad one. In the midst of all this commotion, a couple of the other little ones got scared, and dropped their tapers to the ground, which caused the carpet on the floor to take fire, which was also speedily extinguished by the officiating priest as well as Mr. Xavier. Although the little victim to this unfortunate accident was providencially rescued from death, she is seriously hurt; her face and head being badly singed with the flames."

—A house in Candewady, Bombay, a portion of which was occupied as a a temple of Maruti, fell down yesterday. Three women had to be removed to the Hospital.

—Ibrahim Khan, eldest surviving son of the late Amir, who was lately imprisoned, is dead.

—Mr. Birdwood, Judge of Surat, presided at a meeting for distribution of prizes at the Surat High School, and gave an interesting address, from which we clip the following: "To revert to the contrast, which I suggested, with English schools, we must, I think, all notice that it is a weakness in our Indian system of education, that it concerns itself only, or at all events mainly, with one side only —the intellectual side—of man's many-sided nature. It takes little heed of his physical and social requirements, little or none of his moral and spiritual nature. We miss in the Indian school, the college hall, where all boys may meet in pleasant and profitable social intercourse at the daily meal. We miss the college chapel, where all may join daily in common prayer. This part of the subject is perhaps too delicate to be dealt with freely now. I only touch it in passing. But there are obvious defects in our school system, as Mr. Pathak sees very clearly, to which a remedy can at once be applied."

—*Statesman*, Lahore, 26: The increase of cholera cases along the line of railroad has during this last week been very marked. Up to the 22nd instant, one hundred and sixteen cases had been found among the pilgrims at Amritsur, of which number fifty-five had proved fatal. The number daily found in the railway trains, too, seems not to be decreasing. A good many more cases had occurred at Saharunpore, the starting point for the pilgrims returning to their homes. As yet it is believed that every case which has been reported has been among or directly connected with the pilgrims. Mr. Ashton, the pay clerk of the S. P. and D. Railway, whose duty it is to travel from station to station slowly, distributing pay to employés, took ill at Meerut last week and died after a few hours' illness. On Thursday evening at Jallunder City station, the assistant station master took ill at about nine at night, and died before half-past eleven.

Wednesday, May 7.

—*Advance*: "Archbishop Purcell wants the world to believe he has done *nothing wrong*. Much of his present enormous indebtedness is the result of accrued interest. He is careful to emphasize this fact. That is to say: he has for near half a century gone on borrowing and borrowing, inviting loans and accepting trusts, keeping an ecclesiastical savings-bank for the frugal and prudent of his large flock, promising to pay, and to pay with interest; yet all the while doing nothing of the sort, not even paying the interest on his "loans," but simply expending it in making ostensibly glorious his episcopal administration,—until the unfortunate cataclysm came. And now he wishes us to account him an innocent financier, on the ground that while appropriating by the million moneys gathered, in trust and on loan, from three or four thousand different confiding persons, never so far as appears with any sincere, intelligent intention of ever paying it back, he has consecrated it all to the uses of The Church! That may be regarded as good Roman Catholic morality. Protestants cannot so regard it. Fraud and theft cannot be sanctified, even in the eyes of the world, by the devotement of them to any pious uses."

—*Bombay Gazette*: "Yesterday we published a letter from our correspondent with the Kurram column, in which it was stated that rumours prevailed in camp the to there effect that the crest of the Shutargurdan Pass had been occupied by a party of Ghilzais. That rumour we are now in a position to definitely confirm. Not only so, but we learn that the Surkar Kotal, the most formidable part of the Pass, is being fortified by the tribe in question, who are now assuming towards us a hostile attitude. Whether Government succeed in coming to terms with that portion of the people of Afghanistan, represented by Yakub Khan or not, the importance of the information we refer to above cannot be overestimated. Hitherto, as we know, the Ghilzais have been on the whole friendly in demeanour, but now this, the most formidable and the most warlike of all the Afghan tribes, are not only preparing to contest the advance of our troops should such be attempted, but they have actually occupied the entrance of the Hazar Darakala defile, only eight miles distant from General Roberts' camp, with, an armed force estimated at about 7,000 men! The tribe itself can put in the field —or at least that portion of it that is located near the Shutargurdan—some 30,000 men."

—*Pioneer*; Gundamuk: The heat of the days here and the cold of the nights tell on the men horribly. There are 135 in hospital; many officers are sick too—diarrhœa, dysentery, fever, pneumonia. Sergeant-Major John Roper, of the 10th Hussars, died last evening of pneumonia; another victim to that fatal accident at the ford.

—An address signed by 200 students of Calcutta has been addressed to the Rev. Mr. Rivington. They say: As an ambassador of Christ it is no doubt your duty and interest to preach Christianity in this land. But instead of following the beaten track of propagandism, you have always sought to present before the native mind the more philosophical, the more liberal and the more devotional aspects of Christianity, such as are best adapted to the temper of educated Hindus, and best calculated to impress upon them the life and teachings of its great founder. It is not merely your profound scholarship and persuasive eloquence, but also your deep piety, your kind and cordial disposition, and the exemplary simplicity of your character that have left a lasting impression upon us. There is something in your public addresses and in your mode of living which touches a sympathetic chord in our hearts. If you could persuade yourself to prolong your stay with us, we are sure you would win the hearts of many others of our youthful countrymen by your genuine brotherly love and your thorough sympathy with the natives of the soil, which you have uniformly manifested in your dealings with us.

—A widow-marriage took place yesterday, the 22nd on this side of India in ten years.

—There is to be a curtailment of Sunday work in the Post Office, from the 1st prox.

—The Chinsurah leaves Bombay this morning for Zanzibar with the four elephants purchased from the local Government for the use of the Belgian Central African Expedition.

—Miss Collett, Superintendent of the Ahmedabad Training College, has been appointed Superintendent of the Kolapoor Female Training College.

—*Overland Mail*, Apl. 18: Amongst the deaths recorded this week are:—Col. A. N. H. Lynch, late Madras Army; Col. H. L. Maydwell, formerly 82nd and 41st Regts.; Lieut.-Gen. Sir H. Shirley, K.C.B.; Lieut.-Col. C. L. de Winton, late 16th and 76th Regts; Major-Gen. J. P. Clarkson, late Bengal Army; Rear-Admiral W. Boys; the Hon. C. W. G. Howard, M.P.; Dowager Lady Cockburn: and Mr. H. Speedy, H.E.I.C.S. A report from the Cape, which will be read with shame and indignation, is that a small body of officers reconnoitring the camp at Isandula, seven weeks after the disaster, have recovered money and private and regimental papers of value, and ascertained that the camp was then just as it was left by Lord Chelmsford the morning after the disaster—bodies of comrades unburied, and waggons and gun-carriages unremoved.

Thursday, May 8.

—It is officially announced that the birthday of Her Majesty the Queen Empress of India will be kept on Saturday, the 24th May.

—The *Delhi Gazette*:—Mr. O'Grady the Post Master of Multan, recently shot himself, it is supposed, because of some official trouble which affected his mind.

—The following description of the Theosophists is given by an English paper, *The Colonial Empire and Star of India*:—"A good deal of laughter has been caused lately in New York by the sailing of a body of a small company of persons calling themselves the Theosophic Society, bound for the Himalaya mountains. The society consisted of a German doctor, a woman who styled herself a Russian princess, and a man named Olcott, who had lived for years by perpetual posing in some eccentric way before the public. He was a secret detective during the war; he was one of the three men who disposed of Wilkes Booth's body at midnight; he then produced before the public divers materialised spirits of pirates, Indians and high priests. Finally, with the German doctor and the woman who called herself a princess, he turned pagan, and erected a Buddhist place of worship in a sky-lighted room over a grocery shop in New York. There he and his disciples have been accustomed to dance and kneel about a wooden altar, attired in such ancient and mystic garments as could be made out of muslin and gilt paper. A poor German named Dr. Palm happening to die, they claimed him as a pagan convert, and used his dead body as a means of advertisement for themselves. First, they embalmed it and performed the funeral rites of the fire-worshippers over it. Next they persuaded Dr. Le Moyne to cremate it; and, lastly, they conveyed the ashes out to the bay, and with various genuflections and incantations, scattered them among the garbage-boats there. The whole party, to the relief of New York, have now set off to the Himalayas."

Friday, May 9.

—Is Saul also among the prophets? The *New York Herald* of Feb. 16 says: "Wesley was one of the greatest religious men of modern times. In an age of religious indifference and skepticism he set on foot a movement which not merely created a new sect, but which reacted on the Church of England and roused it from its religious apathy. Mere invectives against the decay of piety would have accomplished nothing, but the powerful fervor of Wesley made an era in the history of religion. It is only by such depths of religious fervor that an indifferent and skeptical age is ever brought back to a realizing sense of the awful realities of human destiny. The age awaits the appearance of such a man. The prevailing skepticism which rests chiefly on a scientific basis, would give way before a man of true genius and apostolic fervor who has Wesley's power, or Loyola's power, or St. Bernard's power to stir religious sensibilities to their profoundest depths. Apart from this, we despair of any effectual check to the prevailing skepticism and religious laxity of the age. The religious sentiment which is so deeply implanted in human nature will reappear in victorious and all-subduing strength as soon as Providence supplies a quickening man, or body of men, who counts all things as dross in comparison with the mighty concerns which connect man with his final destiny. This age of scientific skepticism and sham religion awaits an apostle whose "word is with power" and whose kindling utterances will melt all other feelings into the perception that

Religion is the chief concern,
Of mortals here below."

—Public Press Message; Simla, 8: Major Cavagnari was to proceed this morning with an escort of the 10th Hussars and Guides Cavalry to meet Yakub Kan at the frontier of the district now occupied by the British forces. General Sir Sam. Browne and Staff were to meet him at the end of the line of troops to be formed along both sides of the road. All available troops to be on duty and line both sides of the road for a distance of two and a half miles from Yakub Khan's tent. The heavy battery to fire a salute twenty-one guns from the ridge.

Yakub Khan has arrived at Gundamuck and announced his arrival to the Viceroy, and expressed his desire for establishment of friendly relations.

—The Str. *Venetia* with English mails left Aden for Bombay, Wednesday, at 11 p. m.

—The *Boston Post* of March 11 announced a discovery of intense and universal interest. The American Cable Company of New York, through its General Agent who is now in London, has just closed, signed and sealed one of the most important contracts that was ever connected with the subject of telegraphing, and by which the new company has secured the exclusive right to the use of a new invention, or process, for sending messages by cables and otherwise. One party to the contract guarantees to send ten messages of twenty words each per minute through the conducting wire between Paris or London and New York. This is the minimum speed stated in the contract; but it is said that at the maximum speed what could be sent in thirty minutes would be equal to the number of words contained in one number of the London *Times* or the New York *Herald*. And it is also asserted that by this process an entire number of either of the above named journals could be dispatched through the cable from New York to London or Paris, or from London to New York, and be reproduced at those points in *fac simile*, in a stereotype block or plate, complete and ready to be printed from in thirty minutes, and at a trifling expense. This would make an average rate of about 2,000 words per minute. It is now believed that the new cable company will be able to reduce the tariff for cable messages between New York and the five different countries which are to be connected directly by its cables to from three to five cents per word, and pay dividends of from eight to twenty per centum on its total capital.

—Sir M. Coomara Swamy, whose death has just been announced, was born at Colombo. The heathen temples in Sea Street, Colombo, of which his father was the manager, brought him a good income, which enabled him to study law and pass out as an Advocate of the Supreme Court. After practising as a lawyer for some time, he proceeded to England, where he published a translation of the *Arichandra Vilasam* (*The Martyr of Truth*). Upon his return to Ceylon, he was elected Tamil Representative of the Legislative Council. He married an English lady (Miss Beeby), sister to the late well-known Calcutta professor of that name.

—Deaths last week, 430.

—The late Maharajah of Vizianagram gave away about 12 lakhs.

Selections.

DR. DRAPER ON SOCIALISM AND THE DECLINE OF FAITH.

Dr. Draper, as a specialist in several departments of natural science, has a world-wide reputation; and deserves it. As a rhetorician he has the faculty, greatly to be coveted, of clothing his thoughts in attractive literary costume, so that they readily go for all they are worth, —sometimes even more. As a reasoner on those broad questions of the higher philosophy, which include not only the sciences of nature, but the science of the human spirit, or religion, he has exhibited but slender qualifications. His prejudices are too pungent to allow him to look steadily and fairly, or to speak discriminatingly of that against which his antipathies are so strong. The true scientific mood and method forsake him the instant he begins to write about "religion," or "the church." He can recognize only the abuses of religion, the perversions of the church. His article in the February *Princeton Review* on the "Political Effect of the Decline of Faith in Continental Europe," starts off in this rather startling fashion:

Whence comes that black thunder-cloud, Nilhilism, now lowering over Eastern Europe? The most despotic of all civilized governments looks on it with alarm.

Whence comes that blood-red spectre, Communism, threatening Western Europe? In France they have had experience of what it would do. It is waiting its opportunity.

And Socialism in Central Europe! It lifts its head defiantly in Germany. If it cannot have its way, it threatens revolution, civil war.

The International, in addition to its own special purposes, gives a bond of union to these conspiracies. It harmonizes their plans to a common end. It is none too soon that the great powers of Europe are anxiously considering what is to be done. Society itself is in peril. There is once more an impending crisis. We are drawn to it irresistibly; but what are to be the results—what the end, no man can foresee. In view of the social peril, are we not, then, justified in demanding: To whom shall we attribute this disorder—whose fault is it?

Yes, truly; we are all justified in demanding whose fault is responsible for this disaster. But impatiently cries out Dr. Draper: "Scarcely is the question uttered—the ecclesiastic exclaims, It is all due to science." Now, Dr. Draper may think he is telling the truth and speaking candidly when he says that. By "ecclesiastic" he is supposed to mean the average or representative Christian preacher or clergyman. But what Christian "ecclesiastics" in America, or in Great Britain, or in Germany, attribute the "disorder" and "impending crisis" of Nihilism, Socialism, Communism, or "Kearneyism," to "science."

Science has, as Dr. Draper eloquently recites, done much to dissipate the mists of ignorance and to dispel the mysteries of superstition and "a thousand vulgar impostures." "The moonlight has now no fairies; the solitude no genius; the darkness no ghost, no goblin." No doubt, too, a vast number of ignorant delusions and "pious frauds" have been chased off the globe by the general advancement of learning and the enlightenment of men's consciences, through Christianity as a progressively-applied science. And no doubt a "process of mental unsettling has gone steadily forward." But, along with that process have gone on other processes, which tend only the more firmly to settle the minds of men. Religion, that is the Christian religion, teaches men to search for the truth, to welcome the truth, to obey it, and to appreciate facts. So also, science, that is true science, urges the same way. If any considerable class in society gets flung off its hinges and falls into disorder, the disaster is not due to either science or to religion, but to the want of them. It would be silly to claim that our Dennis Kearneys are the offspring of science, or religion. "The reformation was a convulsion that swept away a vast mass of dogmas;" but the men and women from whose mind that mass of untrue notions was swept away did not become the destroyers of society, but the regenerators of it. Science itself had its new birth, was born from above, in the Reformation. Religion was the mather of science, and it ill-befits science to fling spiteful slurs at the foster mother of all the sciences. Only ill-balanced minds, and such as are tortured by what Herbert Spencer calls the "anti-theological bias," will do so.

But says Draper, "Let the statesman direct his investigations to the motive force of these appalling dangers to modern society. Let him

not rest with the execution of a culprit. Let him look at the cause and apply a remedy." Excellent advice. "Shall that remedy be found in the espionage of the Russian police and Siberia? Shall it be found under the spiked helmet of Prussia? Shall it be found among the crucifixes and candles and mummeries and miracles which some people in France rely on? Or shall the views of the Vatican prevail? 'In view of the godlessness of the present age the restoration of the Inquisition is absolutely demanded.' God forbid!" With this, our learned scientist ends his sermon. And, if sincerely spoken—and we question not that it was—the last two words of it contain more wisdom than all the rest. Only *God can* forbid. The prayer is short; and as often as science feels constrained to offer it, religion shall respond Amen!

"Let the statesman," says Dr. Draper, "look at the cause and apply the remedy." And may we not add, let the men of science do the same. It is surely a grave responsibility which attaches to their utterances, when they, or any of them exhaust the power of skillful rhetoric in endeavors to slur religion, and make it appear that there is some radical antagonism of religion to science, and so do their best to inspire the masses with distrust of religion itself. Prof. Tyndall, who possesses many qualities which all men admire, in a recent account of his own life mentions that in his boyhood, living with religious people, he became an ardent reader of the Bible. Though he does not say it, it is obvious that the influence of it deeply penetrated his mind and his character, exerting an influence over him which has never ceased to be felt. But let another boy with a nature similar to his, be from childhood up taught to distrust the reality of prayer, to look on religion as the enemy of science, to regard *matter* as containing in itself the promise and potency of *all* forms of life whatsoever, to think of God, if there be any God other than Evolution, as existing at such an infinitely abysmal distance from us that any gracious supernatural revelation of Himself to man, or merciful interposition in our behalf, must be set down as a mere "sentiment" that can, from the nature of the case, never be verified,—what, is it likely, would be the effect of all this on the development of his character? No effective religious faith can long survive in any such vacuum as that.

A tree is known by its fruit, but the fruits of philosophical speculations do not always, nor often, ripen in a single generatfon. A form of science that should pry into the natural, and persist in flouting the Supernatural, has in it quite as little potency to save modern society from its impending crisis, as has either Russian espionage, or Prussian "blood and iron," or the Romish Inquisition. And no volunteer instructor of the public thought can escape the full share of his responsibility before God and his fellow-men, for the influences immediate and remote, of his teachings, simply by naming himself a scientist!

We abhor the idea of "sect;" nor is scientific sectarianism to be admired. Every man ought to be at once scientist, religionist, and statesman. Dr. Draper, in his lay-sermon on the "Political Effect of the Decline of Faith," to whomsoever he meant to preach it, has done well in giving strong emphasis to the truth, that "society" needs the restraints and the inspirations of religious faith. It is plain that, without it, society will become

> A horrid monster huge and stout,
> With but one eye and that put out,

evermore convulsed with its own mighty disorders. The men of science, who claim to know what is around man and what is in man, ought to know, and help the men of religion in teaching, and all the people in learning, that "man cannot live by bread alone," but must feed upon *every* word that proceedeth out of the mouth of God.—(*Advance.*)

"THE BEGINNING OF MY LIFE WORK."

[UNDER this caption we find in the March number of the Missing Link Magazine of London, some autobiographical particulars of the early life of the late Mrs. Ranyard. They are selected from a few notes left by Mrs. Ranyard, marked "private," and will be sure to interest our Christian readers. They indicate the germs which subsequently bore abundant fruit to the honor of Christ.—ED. EVAN.]

My mission history begins, when, as a girl of sixteen, I was taken by my parents to a Bible-meeting at Wanstead. We were to stay with the family who entertained the speakers, in which there were several daughters, one of whom, Miss Elizabeth Saunders, was at this time about to part with a dear friend, to whom she owed her conversion. They had been next-door neighbors, and when this dear friend had left for Manchester, Elizabeth, a gentle and loving soul, felt that she should stand alone in her family, who were at that time unconverted. Her heart seemed half-broken, and I remember that an elder friend tried to comfort her with these lines—

> "God nothing does, nor suffers to be done,
> But thou would'st do thyself if thou could'st see
> The end of all things here as well as He."

I felt much for their sorrow, and so did my mother, and she entreated Mrs. Saunders to let Elizabeth return home with us for a little change. The two friends had been the "Evangelists" of their village, and the one left behind was in delicate health and low spirits. Her parents thought she exerted herself too much, and it was understood that she was to come to us for rest. There was, however, no rest for her but in bringing souls to Jesus.

One morning I sat at a table drawing. We were alone, and she said to me, 'Ellen, dear, have you ever thought what you will do with your life?'

'Do with my life?' I answered. 'Well, I hope I shall go on cultivating my mind and my faculties; that is all I have thought about, yet.'

'Yes; but have you thought that this cultivation is to enable you the better to live for others—not for yourself—and that you must live to do something in God's service?'

'Perhaps you mean in a Sunday-school? My mother will not let me teach there. She says such work is only for converted people and I am not converted. I like worldly reading, such as the Literary Gazette, and Lord Byron's poetry, and I wish to see more of the world before I leave it, especially of its books.'

'Then you mean to leave it some time? I wonder what, my dear, you know about the best of books? Do you love your Bible at all?'

'I have read it through three times. I seem to know all about it. Yes, certainly I love it; but one cannot always be reading one's Bible.'

'I suppose you never have thought how many of the poor people who live in the streets not far from you have no Bibles to read? [This was in the year 1826, more than half a century ago.]

I answered, 'No, I never thought of that, but I liked your Bible meeting very much the other day at Wanstead.'

'Would you like to leave your painting this morning and go with me to find out how many want a Bible?

'Yes, I should like to go anywhere with you, but it would be like Sunday-school, and I suppose my mother would not approve; and she may also say that you came here to rest yourself from all you do at home.'

This dear Elizabeth, however, had set her heart on the exploring walk, and she obtained my mother's consent under protest, I remember, for she looked anything but fit for the exertion, and was made to take egg and wine as a fortifier before going out. So we set forth, she with a Bible in her hand, a prayer in her heart, and in her pocket a pencil and a little book, a page or two of which she had been ruling in squares; while I was panting by her side. O that last walk in her lovely, holy, gentle life! It led her to her death, but to me at that unknown cost to life eternal. She certainly gave prudence to the winds. We must have been out three hours, and we found the people in thirty-five houses on that day without a Bible.

I came home having seen for the first time how the poor live; their ignorance, their dirt, their smells—for we went upstairs to more than one sick room; and I heard my friend in a way that I had never heard before (though religiously brought up) tell the good news of the Love of Jesus to the consumptive and the dying; she spoke to them, but the Spirit of God carried the message home to *me*. We finished our work by a talk with an old woman in a filthy shop, who sold coals and greens, and there I never shall forget the odor; and the old woman was deaf and rude; but we actually turned homewards with thirty-five pence in our bag, and as many names in our collecting book, and as we reached our gate I saw that Elizabeth could scarcely stand; she asked leave to go up to her room, and very much to my mother's chagrin was unable to come down to dinner; she was too tired to talk any more that day, and I remember nothing more that afternoon except that when I went to bed at night I took up my Bible to read my usual chapter with a new feeling for it, and a new light upon it from all I had seen and heard that day, and I thought I would begin the Book over again for Elizabeth's sake; and as I read "Let there be light," from that hour there was light upon its pages never seen before, for my hard young heart was softened and a quite new affection drawn out to this new and gentle friend.

But in that walk we had both taken fever: mine proved to be bilious, and hers turned to typhus, and she almost immediately returned home. Before her departure, which was to me a great sorrow, she said she should like me to read the life of Henry Martyn with her, twelve pages a day. To which I gladly agreed, but by the time I had finished it my new friend and teacher was on earth no more. This great grief fixed my resolves; when I recovered I was allowed to my own surprise, to go again to the poor people, explain my absence, and once more collect the pence, which when they amounted to 6*l.* were taken into the Ladies' Bible Committee Meeting at Kennington, of which my grandmother, my father's mother, was at that time president. I became in time its Minute Secretary and Cash Secretary: always however retaining the charge of my own district, which had become to me sacred ground, and always gladly finding time to canvass other districts with any new ladies who required help, which I considered was the duty of an active secretary.

I remember thinking that the Bible work was the one work to which I had been called by God, and to which I must keep faithful as one who had been "baptized for the dead."

Miscellany.

—Am. Mar. Mission Report: Pastor Modak rejoices over the accession of some persons to his church in whom he feels a special interest. "One who is a widow and a mother, was a Telengi of the cultivator caste. Her husband was a scholar of mine in our old seminary. Her father was long one of our mission school-teachers, and was a believer in Christianity; but died without professing his faith. She was first a scholar in a school of Miss Farrar's, and then her assistant teacher. Afterwards, while a teacher in Mrs. Fenwick's school she came regularly to our service on Sunday and was convinced and turned. By her help her daughter also turned, and the seed sown long ago came up and brought forth fruit." "Two

others were young Brahmans, brothers, the sons of a Deshmûkh. The younger had service in Nagar and, principally from the instructions of his friend a carpenter who believed in Christianity, became a Christian. His bother came to Nagar hoping to turn his brother, and get him back into caste again. But the truth as taught him by that brother and the carpenter, convinced him also, and was fruitful to his salvation."

Occupations of the Christians.—Br. Fairbank writes:—"I have tried to secure lists showing the trades, occupations, and means of living of all the Christian heads of families in our connection. The returns are not complete, but a summary of them will be interesting and will give a fair idea of the proportionate numbers in each occupation. The summary gives 39 Bible-readers, 83 School-teachers, 54 Farmers, 81 Mahars (supported by their avails as Mahärs), 137 Day-laborers, 36 Servants, 2 Cartmen, 4 Sipays 2 Writers, 6Book-colporteurs, 1 Weaver, 1 Tailor, 2 Carpenters, 3 Wood sellers, 1 Stonecutter, I Water-carrier, I Boatman, 2 Singers, 3 Traders, 1 Sweeper, 16 Dependent (blind, aged &c.), and 23 Bible-women. I should say that 51 of the Bible-readers and School-teachers are not paid or helped by the American Mission; the number of farmers has increased within a few years, and I do all I can to foster the growing desise of many to obtain fields and engage in farming. I have helped some to procure oxen and farming tools, but my means are too limited to allow of my doing this in many cases. The number supported as Mahars has greatly decreased, and though many who used to depend on their *Maharki* for a livelihood, must now earn their bread as day-laborers, they have thus begun to improve their condition."

Scholarships.—We record with special thankfulness the founding of a scholarship for our Theological Seminary, by Dr. Hugh Miller, of Broomfield by Helensburgh, Scotland. Such beneficence places our work on a permanent basis, and insures the usefulness of the Institution for a long period of time, by providing the means for giving necessary assistance to indigent students. This is the first scholarship which has been fully paid up, and it will be called the "Hugh Miller Scholarship." Others are partly paid up, and we trust that other friends may supply additional Scholarships, and also foundations for Professorships. A Scholarship for a married student can be created by the gift of £250, or $ 1,000; and for an unmarried student by one of £ 150, or $ 600. £ 20,000 or $ 10,000 are much needed as a foundation for a Native Professorship.

TELEGRAPHIC NEWS.

London May 2nd: Latest advices from Cape Town, dated 15th April, state that although most of the reinforcements sent from England had landed at Natal, a fresh advance into the interior was improbable for at least several days to come. A force of Colonial Volunteers had made an attack on the stronghold of the Basuto Chief Morosi, which they attempted to storm, but they were unsuccessful, and were driven off with a loss of twenty-six killed and wounded. Sir Bartle Frere has arrived at Pretoria, after having had a satisfactory interview with the Boers. Lord Chelmsford at the date of last advices was at Durban. In the Commons last night the Hon. E. Stanhope Under Secretary for India), in reply to a question put, said the Viceroy of India had remitted the cotton duties with the full knowledge and approval of the Home Government. Replying to another question, he said that he was unable to fix a date for the resumption of the debate on the Indian Loan. Government, he said, intends that the debate shall extend over the whole question of Indian Finance.

5th: The P. and O. Company's steamer Australia, homeward bound from Calcutta, has been on fire at Malta, but the fire was extinguished—not however, before the afterhold had been flooded, causing great damage to the cargo. In the Lords this evening, Lord Salisbury said that he believed all the Powers had accepted the proposal made by the French Minister for Foreign Affairs to mediate between Greece and the Porte respecting the rectification of the Greek frontier. In the Commons Sir Stafford Northcote, replying to a question, said the Government was most desirous for an early pacification of Zululand, and that instructions had been sent to Sir Bartle Frere to abstain from policy of annexation, while at the same time protecting the Colonies from danger. Obituary.—Mr. Isaac Butt, Q. C., Member for Limerick and leader of the Home Rule party.

6th: In the House of Lords, Lord Salisbury said that the British Government has accepted the Russian interpretation of the Treaty of Berlin, so far as regards the evacuation of Bulgaria and Roumelia by the Russian forces, viz., that it should commence on the 3rd May and end the 3rd August. His Imperial Highness the Czar has sent an autograph letter to the Sultan notifying that the evacuation has commenced, and urging the cultivation of friendly relations between Russia and Turkey. Consols 99. Latest advices from Cape, dated Cape Town 22nd April, state that movement of British troops has commenced preparatory to an advance into the interior. The 21st, 58th, and 90th Regiments, with the 17th Lancers and a Dragoon Regiment have marched to Dornberg under Brigadier General Newdigate. General Crealock has been appointed to the command of the Lower Tugela column. The actual advance of the whole force will not take place for a fortnight yet. The House of Lords have thrown out, on the 2nd reading, the Bill for legalising the marriage of a man to his deceased wife's sister. The Prince of Wales gave his support to a petition which was presented in favour of the Bill. In the Commons Sir Stafford Northcote, replying to a question, said the Indian Budget would be presented to the House on the 22nd May, when Mr. Stanhope, Under Secretary for India, would move the Indian Loan Bill.

8th: The Bill of the Secretary of State for India relating to Public Works Expenditure during the current financial year has been printed. It empowers every Company (? Railway Company) to sell or lease the whole or part of the Railway or telegraphs to the Secretary of State for India in Council or to any other persons. Every such agreement will require the sanction of the Secretary for India in Council and a majority at a meeting of shareholders. The Bill authorities the Secretary in Council to agree with any Company to cancel or modify any existing agreement or guarantee.

PASSENGERS SAILED.

Per Str. *Trinacria*, 3rd:

—Mr R S Buckley, Mrs Lely and two infants, Revd Mr and Mrs Stothert, Miss Stothert, and Revd Mr and Mrs Robinson.

Per. P. and O. Str. *Indus*, 5th:

For Southampton.—Col and Mrs Faulknor, Mr and Mrs Hart, child and infant, Mr Charles King and party, Mrs Graham Mayne and infant, Mr and Mrs M Rayne and infant, Mr and Mrs L G Hynes, two children and infant, Mrs Bulman and 5 children, Mrs Pinkerton, Mr and Mrs J Helm and child, Mrs W B Cowell, child and infant, Col and Mrs Hadon Jenkins, Miss Swaine, Depy Surg-Genl E Franklyn, Major General Thomas, RA, Col and Mrs Hodgson, Col and Mrs Sibthorpe, Mr Jackson, 2 children and infant, Mrs Graham, Major Graham-Mayne, Mr Hurrichund Chintaman and family, Mrs Knott, Rev Mr Shepherd, Mr and Mrs T King, Messrs W A Inglis, A W Gray Buchanan, T C Lethbridge, Guylee, John Doe, Bennett Fitch, Tetlow, J M Keene J Graham, W Howard, John Kennett, J Ridgeway, N Richardson, C Dobbs, R Jones, John Maybury, A Thornton, a d J D Williams.

For Brindisi.—Lady Westropp, Miss Westrop, Major C T Lane Dr Knapp, Major Perreau, Mr and Mrs Sladen, Revd John B Bruesson, Hon Mr Justice Pinhey, Dr J M Coates, Messrs H C Bystow, Alex Grant, T B Fry, H Beverley, R J Melvill, H F White, W T H Brown, R S Whiteside, J D Anderson, Pedder, F Forbes Adam, D Barbour, G R Bethan, F St A King, Nicholas, F W V Peterson, and W Williams.

For Venice.—Mr and Mrs E C K Olivant and infant, Mr and Mrs E Grey, Mr C E and Mrs Frost, Col Staples, Messrs W H Crowe, E M H Fulton, L G Arbuthnot, T Scannell, W H Grimley, and A Estabrooks.

For Suez - Mr E A Reeves.

For Gibraltar.—Mr J P Mascaranhas.

PASSENGERS ARRIVED.

Per P. and O. Str. *Teheran*, 6th:

From Southampton.—Col and Mrs Sykes and infant, Mr and Mrs Saunders and infant, Miss Daukes, Miss Durnford, Mrs Cooke, Surgeon Hoysted, Mrs T Sanders, Capt Austin, Mrs McMillan and child, Miss Miller, Capt Johnston, Miss Blair, and Mr J Harwood.

From Venice.—Mr and Mrs F C Daukes, and Lieut-Col Chrystie.

From Brindisi.—Lieut-Col Marshall, Lieut-Col Jones, Major Moncrieff, Mr Littlejohn, Col Playfair, Major Merewhether, and Mr Kotewe.

From Suez.—Marquis and Marchioness of Sligo.

Per Str. *Anglia*, 8th, from Liverpool:

Mrs Fagan and child, Mr C A Harvey, Mr Thos Beyn, Captain Tulloch, Mrs Tulloch and family, and Mr J Hughes.

Domestic Occurrences.

MARRIAGE.

GOHEEN-McGINNIS.—May 1st, At Kolhapur, by the Rev. J. P. Graham, the Rev. Joseph M. Goheen and Miss Amanda B. McGinnis.

"BOMBAY GUARDIAN."

Subscriptions received from 3rd to 10th May 1879.

Mrs. C. Williamson, 30th April 1879, Rs. 2; G. J. Catley, 30th June 1879, Rs. 1-8; Simond Peters, 12th May 1879, Rs. 2-8; G. Ainsworth, 30th April 1879, As. 8; G. Ainsworth for Customs, 25th April 1879, As. 8; Mrs. Baird, 31st May 1879, As. 8; Captain E. H. Ensor, 31st December 1879, Rs. 6; Elijah Samson, 31st May 1879, Rs. 1; J. N. Hawkins, 31st August 1879, Rs. 2; H. J. Crowe, 31st Dec. 1879, Rs. 6; Rev. R. Stothert, 31st December 1879, Rs. 14-7; Rev. Jani Alli, 9th August 1879, Rs. 6; J. W. Fordham, 31st December 1879, Rs. 26-11; J. Blunts, 31st May 1879, Rs. 1; A. E. Tinley, 31st, March 1879, Rs. 2.

Advertisements.

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P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription book will call statedly.

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The next term of the school opened in Poona under the auspices of the South India Conference for scholars of all grades up to matriculation will begin on the 6th of January 1879.

A good and convenient home has been provided for girls and smaller boys by Mrs. Miles, and a similar one is provided for boys only by Mrs. Robbins.

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Head Mistress—MRS. SMEATON, } With Assistants

Music Master—MR. JOSEPH SCHMUCK.
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R. JEFFREY.
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Bombay, January, 1879.

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Byculla, 3rd Sept.

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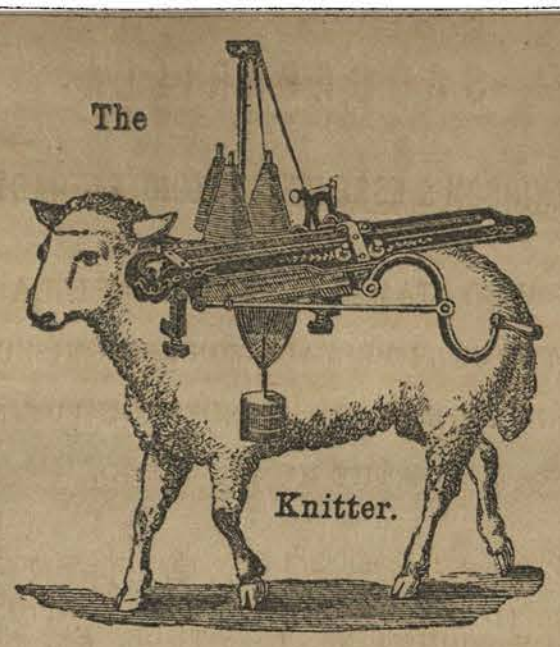

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IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

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